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THE

Banner of the Covenant.

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THE SECOND ADVENT.

(Continued from page 170.)

WE argue, then, the permanence of our holy religion, from its very nature, as a thing spiritual; and therefore adapted to humanity, from the fewness and simplicity of its ceremonies, its lack of arbitrary and oppressive forms, from its evident catholicity, from the fact that it is the ministration of the Holy Ghost, whose work it is to prepare all the redeemed for glory. We infer it also from the fact that, while in no one categorical statement of the Scriptures is its decay so much as hinted at; the parabolic and prophetic portions are made to sound its death-knell. We infer it from the fact that the Apostle, in naming those influences by which the Church is to be prepared for her presentation to Christ, at the last, mentions those very agencies which the Gospel employs. And what are these? Hear the Apostle: "That he might sanctify her with the washing of water by the word," and "so present her," &c. This is just what the Gospel is daily doing. Now our argument is this, at Christ's coming he will marry his bride, the Church, but he will espouse none whom he does not sanctify by the Word. Hence those who are not thus sanctified, shall not be the bride, the Lamb's wife. And this is precisely what our friends believe, thus shutting out from this honor the myriads whom they expect to be brought to Christ during his personal reign on the earth.

If our reasoning is fair, it follows that the Gospel is to prepare for presentation to Christ all those who are to make (what Paul calls) his glorious Church, at his coming. If so, then either the Gospel will last and operate till all the redeemed are made ready for heaven, or myriads of them are to pass eternity without ever being married to the Lord at all. Now, we call upon our friends to show any warrant in the word of God for this line of distinction which they draw between the glorified saints. Prove to us that the Bride of Christ, whom the Gospel is to prepare for his coming, will include those alone who live before the millennium. Explain how it is, that while the whole Church is redeemed and bought by the one blood-shedding, he will select a portion of this for his bride and discard the rest. It cannot be explained—there is not a hint

of any such thing in all the Book of God; we infer, therefore, the completeness of the Church at Christ's coming, and hence, that, at this coming, all means and all ordinances of salvation will cease forever.

And this brings us to consider the great question of the kingdom of Christ, or the kingdom of heaven, about which there is so much dispute. It is well known that on the one side it is claimed, that "as yet, Christ has received no proper kingdom"—that though He now sits on the throne of God and rules, He has not yet taken on Himself the administration of His own kingdom; that, at the millennium, He will "deliver up this rule, which He is now exercising, and sit down on the throne of His father David, descending to earth, and establishing Himself visibly in Jerusalem as the King of the Jews. Here he will reign, for a thousand years, with the changed and risen saints, over the Jews who are then restored to their own land; and, using them as his ministers of state and agents, He will rule over the whole world." This is the Premillennial view. It teaches a distinction, palpable and great, between "Christ's proper kingdom," which he is to found and govern on his second coming, and the Gospel kingdom now in being. One writer says: "The notion that Christ's kingdom signifies the present visible Christian Church, is in the main erroneous." The common view (which we espouse) is, that the kingdom of heaven, *as now existing*, is the true and proper kingdom of Christ, and that this is the throne of David which he is to occupy. We ignore wholly the notion of any rule of Christ on the earth, different from that which now obtains. More glorious it will be, indeed, more extensive and universally confessed in the last day, but not different in kind. As the Mediator rules now from His throne in heaven, so He will through the coming age. As now He subjects to His sway the nations by the power of His published Gospel, so He will do then. No cleaving of the clouds and coming down to earth again, no visible enthronement at Jerusalem, no succession in this way to David's throne on the Saviour's part; we refuse it all. And the argument by which we fortify ourselves in our belief, as already expressed, is short. The Scriptures assert that Christ is a king *even now*. He himself claimed to be so. "Thou sayest that I am a king," &c. "My kingdom is not of this world." "All power is given unto me," &c. &c.

The Apostles taught the same thing. They declared that it was *actually set up in their days*. They teach that, from the moment of Christ sitting down on the right hand of God, he has been charged with a kingdom which ruleth over all. He is now a priest upon his throne. "God hath highly exalted him and given," &c. &c. And when the Apostles went forth to preach, they demanded the submission of all whom they addressed to Christ, as Lord of all. In his sermon on the occasion of the Pentecostal baptism, Peter quotes those suggestive words of the Psalms, and *applies them directly* to Christ's enthronement (Acts 2:33), "Therefore being by the hand of God exalted," &c. Compare with this his words in

his 1st Epistle, "Who is gone into heaven and is on the right hand of God, angels and authorities and powers being made subject to him;" and with Daniel, "His kingdom is that which shall not be destroyed;" and we shall see revealed, I think, this rule of Christ as a present and a lasting thing under the Gospel. So the beloved John in Patmos saw a throne in heaven, and in the midst of this throne a *Lamb as it had been slain*, and round about Him was gathered the great company which no man could number, bringing Him their homage and their songs of praise. So again we have the Disciples, in a sublime prayer offered by them in view of appalling danger, drawing comfort from the 2d Psalm, because it applied, as they supposed, to the present rule and enthronement of the Lord Jesus in heaven. And again Peter says: "Him hath God exalted with his right hand to be a prince and Saviour," &c. Now the great truth revealed by all these passages is that, at his ascension to heaven, Christ entered on this kingdom, which he was to receive as the reward of his sufferings and death. Indeed, on the strength of this fact, he gave the Apostles their commission and sent them out to set up his kingdom on the earth, "All power," &c., "Go ye therefore," &c. Now the Scriptures speak of all this as a present reality. Our friends push these portions of God's word *onward to that far-off future*, and tell us that Jesus "is now waiting at God's right hand, until the time comes for his descent on earth again, and setting up his kingdom visibly here." But we press these remarkable passages as fatal to this theory. They declare the present rule of Christ, the present being and progression of His empire, and the gradual subjection to Him of all nations by the Gospel.

But it is said, we are told by prophecy that Christ is to sit on the throne of His father David, and that this He can only do in the way we have indicated. We answer, that he now sits on this throne—*Messiah's throne* is identical with it. This latter finds its antetype in the former. The proof is ample. When the Apostles stated the exaltation of Christ, they declared that it was simply in completion of the promise that the Messiah should occupy the throne of David. (Acts 2: 29-35.) In Isaiah 22: 22, God, speaking of calling his servant, Eliakim, to take charge of the government, says: "The key of the House of David will I lay," &c. These very words Jesus applies to himself in Rev. 3: 7, "These things saith he that hath the key of David, he that openeth and no man shutteth," &c. If Christ be now holding and using this key of David it can only be in this sense, that he is now exercising *supreme authority in the Church* as her rightful King and Lord. And this is just what we claim, and what our friends deny. They believe that not as yet is his proper kingdom in being, and that only at the millennium will he come to set it up, and to rule on David's throne. We put our finger on all these plain statements, to show that the "prophetic kingdom of David is identical with the present kingdom of the Son of David." It is not two stages of one dynasty; the kingdom of David and the kingdom of heaven are one in every respect.

We feel it a hardship to be obliged, by the shortness of our time, to break off here from this part of our subject. We should show you that the Apostles in addressing their countrymen, so far from comforting them with the prospect of a coming national glory under the Messiah, declare that Jew and Gentile are alike the subjects of his rule, and that the Jesus whom they slew is the Prince of Life, whom God hath raised and glorified. I think it may be argued that the mediatorial offices cannot be separated from each other in this operation. It seems to me a thing of hazard to maintain that, while all along the glorified Saviour has been acting as a prophet and a priest, He has never yet assumed his regal power, nor will for years, perchance centuries to come. To hold this, as our friends do, is to destroy, I think, his character as Saviour. The kingly office has its part to play in the salvation of every individual believer, as certainly as the prophetic or the priestly; and how monstrous then this severance of them! I know that you are washed in the blood of the great High Priest. I know that you are taught and perfected by the great Prophet of the Covenant. But it is a royal mandate and a kingly power alone which can open for you these everlasting doors and bid you enter. 'Tis our King, crowned and peerless now, who subdues our foes and vanquishes the final enemy, and illuminates the grave, and puts for us a covering upon the pit, and sends the angelic escort for your departing soul. It is a kingly thing, and sovereign, this bestowal of salvation, and, therefore, our Redeemer even now is exalted as a Prince and Saviour to give repentance, &c. He could not be a Saviour of one lost sinner, were he not at the same time a priest upon his throne. He is so. And the notion that he must yet come to set up his kingdom and grasp his sceptre, is fatal to his saving ability until that period, and must therefore be untenable. We believe, in the words of our catechism, "That Christ, as our Redeemer, executeth the office of a prophet, a priest, and king," &c. This he has been doing since the fall. This he will do until his second coming at the end of time.

This brings us to notice the only other point we meant to notice as in dispute between us and our Premillennial friends, viz.: *the resurrection and the judgment*. A word must suffice. It is held by them that there will be two resurrections of the dead; one of the pious dead at Christ's coming, when the quick or living saints then on the earth shall be changed; and the other of the guilty dead, at the close of the millennium. It is also held, that there will be two separate judgments, one in the morning, and the other in the evening of the great day of the Lord. Our friends are sadly at variance among themselves in their views of these subjects; scarcely any two holding the very same views.

I do not know so mixed a thing as the creed of our friends upon this part of their system. Their theory teaches that, at Christ's coming, all the saints are caught up to meet the Lord in the air. They will leave behind them on the earth myriads of the wicked; the fires (final fires, as we call them) are then to begin and sweep

the earth. One would suppose that these would prove fatal to all life, and yet our friends teach that some men are kept alive through them, "for the double purpose of replenishing the earth during the millennium, and of furnishing the material of the great Antichristian confederacy at its close." And when we ask how all this is to be—how men and animals are to live through these fearful fires, we are told (in the language of one of them), "I do not know."

But it is suggested that "He who kept alive the three childrer. in the fiery furnace, can preserve alive what men and animals he has selected." The earth is then to be peopled anew. Men are to go on multiplying, eating, and drinking, and building, "through illimitable ages, and having fulfilled their destiny on the earth, shall go up by transfiguration to mingle in the higher scenes of the glorified." The earth, purified and fertilized by the fires, shall be tenanted anew. The returned Jews are to be ministers for the millennial Church, offering bloody sacrifices again; while up in the air, "in a pavilion cloud, just above the city of Jerusalem," Christ and his risen saints shall be seen, and with them his disciples on earth are to have constant intercourse. The Gentiles are, during all this time, to tend the flocks of the Jews, and dress their vineyards. According to our friends, this period of 1000 years (or 360,000), shall be one of *mixed* holiness, and marred by *sin* and crime, both individual and national, as also by *death*. At its close, the armies of Gog and Magog come out to the battle of Armageddon. But *whence these hosts are to come* is not settled by our friends. This being fought, Satan having been personally loosed for a like season, the guilty dead shall be raised, and the latter part of the judgment be enacted on the evening of the great judgment day. This is Premillenarianism. We have not painted its varieties, for we cannot.

Now, my objections to all this teaching in regard to the two resurrections, and the two periods of judgment, are: that but one passage (as our friends themselves say), and this in the Apocalypse, 20, teaches it, or suggests it; the others adduced being merely confirmatory of this. We have a right to insist that this, if it be a doctrine of the Scriptures and all-important, shall, like the rest of the revealed articles of our faith, be found prominently set forth and in some of the plainer portions. If this be a bodily and literal resurrection, then it follows, that all who have no part in it, must remain forever under the power of the second death. So the passage says. But what then becomes of all those believing nations which are to people the earth during the millennium? This doctrine of two judgments, some thousand years apart, wholly neutralizes all the terror which the doctrine, according to 2 Peter 3, is designed to inspire.

We take our leave here, at present, of this subject. Our purpose has been neither to give a *detailed* account of the prevailing belief, on one side or on the other, in regard to it, *nor* to awaken in your mind any prejudice against what we honestly believe to be

false views. We have sought simply to institute an inquiry into the great general principles, those great postulates (if you will), on which the whole subject rests. And doing so, we found that there are three great canons of interpretation, by which we should be guided here in our inquiries after the truth. (1.) That in interpreting the word of God, the *dark* and the *symbolic* must be read by the light of those portions which are categorical and plain. 2. That upon all points on which the New Testament speaks at all, "it is, as regards the full and final manifestation of the Divine will, our proper guide to the understanding of the Old." 3. That in the very nature of the case, the spiritual takes precedence of the carnal and the physical, and that, therefore, where the balance *seems* to vibrate between the two, we are to incline to the former. We argued from this the perpetuity of the Gospel economy as against any supplanting system, from the very fact of its spirituality, and of its being, therefore, perfectly adapted to humanity, and the very system which the soul, sin-smitten and anxious about its state, is in quest of. This present Gospel kingdom was then *identified* with the kingdom and throne of David, which prophecy declared the Lord Jesus should come to claim. We argued that as He was *now*, by the Scripture's own showing, a proper King enthroned, girt with all the insignia of a peerless royalty, so He cannot be looked for as to appear on any earthly throne, or at the head of any earthly kingdom. We argued that, if He be not *now* a true and proper King, He cannot be the Saviour of the Church, because the mediatorial offices are inseparable in their exercise. We noticed then, the regal act of His—the resurrection of the dead for judgment—urging that it will be the crowning act of His present administration, before He delivers up the kingdom to the Father. He will come and raise at once, in the revealed order, all the dead, and will change the quick for the purposes of judgment. This passed, not as a series of acts spread out over a thousand years, but as one grand and head assize. He will settle upon His saved people this long-promised heritage—make them pillars in His temple to go no more out; and over this, His redeemed and glorified Church, He will reign forever. We hold, therefore, to the spiritual sense of those inspiring predictions which the Bible contains, of the glory and grandeur of Messiah's rule. We would exalt the spiritual, not to the utter denial and destruction of the physical, by any means. For Christianity, spiritual though it be, must have its forms to bring it within our reach and make it available for the purposes of salvation. Christianity is neither *Materialism* on the one hand, nor *Idealism* on the other,—but *Realism*; reaching down by its few admirable forms to fallen man, it lifts him up to an elevation worthy of his immortal nature.

By those great and hallowed verities, which it so simply and so beautifully symbolizes,—the blood-shedding of Emanuel, the washing of regeneration, and the near fellowship with God, it purposes to redeem him at the last, both in soul and body, from every pos-

sible ill, and to present, in the day of Christ's appearing, a perfected Church to him as a bride worthy of his espousals. Let us not retrograde to the elements which are weak and beggarly. Let us not be allured from our present vantage-ground of a pure spiritual Christianity, by any scenes of a mere carnal cast, how warm soever the light, or how bewitching soever the atmosphere through which they loom out upon us. Having the cross with us, and following its mystic leadership, what want we more. Possessed by Christ's own gift of the power, which is more than equal to the task of reclaiming the lost provinces of earth, let us go forth girt for our great mission.

'Tis the *Gospel* holds the outposts now for God, against the enemy. And we shall use them as so many salient points in the great battle, the result of which must be the evangelization of the world. Ere long the Lord himself shall come, in majesty and matchless glory, on the clouds of heaven. We wait for his appearing. He cries, "Behold I come quickly;" so let our hearts respond, Amen, even so come, Lord Jesus. "Now unto Him who is able to keep us from falling; and to present us faultless before the presence of his glory with exceeding joy; to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever," Amen.

THE RECIPROCAL CHARACTER OF SOCIAL AND INDIVIDUAL RESPONSIBILITY.*

LADIES AND GENTLEMEN:—A prosy discourse on a question of social morality presents little, externally, attractive to a public audience. It must at best crave a little indulgence, in order that it may have, even a partial hearing. Moral Philosophy is generally supposed to be an old science, made up of commonplace principles, and adapted to old-fashioned people. True, it presents nothing that is new. It affords little scope for discovery. All its leading maxims and most prominent doctrines have been known from very ancient times, and those who study it must not forget that they are but travelling in the footsteps of others who have gone before them, and learning the selfsame doctrines that were studied by the moralists of the patriarchal age itself. But in moral science it is very much the same as in natural science.

The great discoveries of the present day, in the latter department, are not so much the finding out of new things, as the finding out of new applications of old things; the invention of new con-

* A Lecture, delivered at Mansuri, September 20th, 1854. By the Rev. John S. Woodside, Dehra.

trivances by which things already known may be applied to new purposes. Steam was a thing well known long before the days of Watt. Many a man had smoked his pipe in complacency by his fireside, and contemplated with stoic indifference the power that disturbed the lid of his tea-kettle. It remained for Watt to be driven, by the same circumstance, to lay hold of that power and make it subservient to the wants of man, through the instrumentality of the steam engine. The same with regard to electricity. How many generations had looked on in amazement at the gathering of the storm-cloud, had quailed before the brilliant flash it emitted, and shuddered at the tones of its awful voice! It remained for the genius of a Franklin to brave its fancied terrors, fathom the secret of its power, and through a simple contrivance—the plaything of a school-boy—make it the willing and efficient instrument for ministering to the necessities of our race. As it was with the two great physical agencies here referred to, so it is, to some extent, with many great moral principles at the present day. Their existence is known; they have, it may be, a place assigned them in books; nay, farther, they may, in times of peculiar agitation, appear momentarily upon the turgid surface of public opinion, again to fall back into that state of quiescent inactivity from which they had, to all appearance, been prematurely drawn forth. But such principles have never yet risen to the position for which they are obviously intended. They have not hitherto taken hold of the public mind, so as to become exclusively the vital energy, in any great social or political movement, having in view the amelioration of human suffering and the renovation of the social compact. They are not felt, they are not acknowledged by mankind in general, though they may be known by many, and have the practical testimony of some to the rectitude of their requirements. Such is the principle we have undertaken to elucidate on the present occasion. It is one which we shall presently see has been long known, and in many cases partially exemplified. One, too, which is destined hereafter to exercise a powerful influence for good in the world; but which is still, even at the present day, comparatively a dead letter, to the greater portion of mankind. The principle we wish to illustrate and enforce, is simply this—that man, as a public individual, cannot divest himself of private responsibility; and, on the contrary, that no man, under the presence of private claims, must attempt to shun his appropriate share of public responsibility; or, in other words, that, as a public character, or as the representative of a combination of private interests, every man is bound, by the law of a sound morality, to act as if he were personally and privately responsible for every individual action he performs; and, on the other hand, every man, as an isolated individual, is bound, by the same law, to act as if he, in his own solitary person, represented the entire community of which he is a member. The principle is reciprocal, and the grounds upon which it is predicated partake of a common character. As-

sociation does not destroy personal responsibility. Let us see how it is to be substantiated. Suppose for a moment that some plan of intermundane communication were established, by which the inhabitants of the several planets could visit each other; and suppose that an enterprising son of Jupiter—one of the philosophers of that orb—should undertake a series of excursions to our globe, for the purpose of finding out how we terrestrials manage our affairs. His course is directed to the region in which we live; he alights on the plains of Hindustan, close to the rural residence of some illiterate cowherd, and the first mortal that meets his vision is the owner of that humble abode. It is natural to suppose that he will look upon that man as the representative of the world he has come to explore, and expect to acquire from him the information he so much desires. Accordingly he takes up his abode in that straw tenement, learns the language of his new acquaintance, makes himself familiar with his mode of life and the prevailing current of his thoughts, and sets about recording the result of his experience. He finds that the sentiments and pursuits of the man are but little higher than those of the dumb animals he has in charge. His highest wishes seem to be to gather sufficient food to stifle the cravings of hunger; or, it may be, obtain a bare subsistence for his wife and children. Beyond his own household and his cattle, he seems to care for nothing else. It is true, he is not altogether isolated from other interests. He recognizes his relation to his employer, but thinks only how he may avoid the obligations of that relationship. He daily bows at the shrine of his paternal divinity, and at the same time busies himself with plans for diminishing the amount of his daily offering. He has heard of the existence of something called the Sircar Company, that governs his native land; but he knows not whether it be a king, or an old woman, a man, or a thing, a rational intelligence or an irrational monster. It is no business of his to inquire as to the power that fate has placed over him. He is contented to live and die as he is, without troubling himself about the concerns of others. The pressing necessities of the present moment receive his attention, but higher relationships and superior obligations, he fails for an instant to recognize.

Let us leave him here and accompany the stranger in his second visit to another portion of our planet. In this instance his course is towards the west. He descends in the vicinity of the metropolis of Great Britain. He is introduced at Court, and made acquainted with the illustrious personages that encircle Royalty. So different is all he here beholds from what he saw on the plains of India, that at first he fancies he has, in his ethereal flight, mistaken his course and alighted upon some other world. This mistake rectified, he resolves to become acquainted with this new people, and thus if possible discover why they so far differ from his former terrestrial acquaintance. He is informed of the existence of a great national council, in which the Representatives of the people meet to make their laws, and he naturally concludes that this assembly should

contain the concentrated wisdom of the entire nation, and that from it he will best acquire the information he desires. He becomes a frequenter of both houses of Parliament, and closely observes the course of their procedure, and the principles upon which they act. Here he finds men engaged day after day in the transaction of business exclusively of a public character. Questions relating to the fate of kingdoms and empires occupy their thoughts. Innumerable interests of highly varied and complex characters demand their constant attention. Their decisions are proclaimed in a hundred tongues to as many different peoples, and command the prompt and implicit obedience of all. Private affairs seem for the time lost sight of, self and its numerous dependencies ostensibly occupy no place in their thoughts. They are apparently submerged in one great controlling desire to advance the welfare of the numerous interests demanding their attention. The stranger is thus introduced to a new feature in human affairs. He had previously been led to suppose, from his contact with Asiatic barbarism, that selfishness was the ruling principle of action among terrestrials. He now discovers, in his intercourse with western civilization, the existence of other and higher motives. He perceives that man is not alone—shut up within the narrow limits of a separate individuality—but that he is connected by an endless series of varied obligations to the great world. Without judging from the results of his own experience, he arrives at the conclusion, that there exists some common bond of connection between man and man, which binds them to each other, so that the interest of one is the interest of all, and on the contrary, that the welfare of the whole is closely connected with that of the individual. This same principle is taught by the fundamental constitution of civil society. It is shadowed forth in the earliest dawn of primitive civilization, and more fully embodied by the Divine Legislator himself in that standard code of social and individual morality contained in the volume of Inspiration, which is intended to serve as an infallible guide in all the relations of social life, and descending to the minutest subdivisions of individual responsibility perform to them the same high functions. While the above facts are readily recognized, it cannot fail to strike the observer that there exists a strange incongruity in the working of these principles. The actual condition of the race is so different from what it might be expected to be under the legitimate operation of these laws, that it becomes a matter of no little importance to ascertain wherein the defect consists. We think that many of the evils that now disturb the peace of society, and carry some of the most poignant pangs of misery and suffering throughout all the relations of life, would be very much ameliorated, if not altogether removed, by a correct understanding and the universal application of the great principle we wish to enforce. We have already stated what that principle is; and we have shown by a commonplace illustration how it may be partially discovered even after a brief acquaintance with human affairs. Let us now see what has been the fact under every phase

of social organization, and at every period in the history of our race. The slightest reflection of the peculiar character of the human constitution will indicate that man was originally destined by his Creator for a state of social existence. He was not intended to live alone, isolated from all beyond himself. The specific characteristics of his physical, his mental, his moral, and his religious nature all abundantly prove that hermitage or seclusion from the rest of his species is not calculated to promote his happiness, but is a gross invasion of his primitive instincts, and militates effectually against all improvement. Cowper, with his usual perspicuity, has touched upon this thought as follows:

God, working ever on a social plan,
 By various ties attaches man to man :
 He made at first, though free and unconfined,
 One man the Common Father of the kind ;
 That every tribe, though placed as he sees best,
 Where seas or deserts part them from the rest,
 Differing in language, manners, or in face,
 Might feel themselves allied to all the race.

It is this fact that gives all its force to the principle we are contending for. It is the fact that man is constituted by God "the keeper of his brother." The fact that there is a community of interest among the members of the species, that they are connected by indissoluble ties of common brotherhood, which no act of volition on their part can dis sever, that enables us to determine so correctly the limits of their relative responsibilities.

Passing from the recognition of this fact in the constitution of man himself, let us see whether it will apply to the condition in which he has always hitherto been found. The first development of the social principle is found in the ordinance of the family. This is the original and most natural of all forms of civil government. The father, the natural head and representative of his children, feels or ought to feel that he is bound to care for those children as he would for his own soul. That their concerns are the legitimate subjects of his most earnest solicitude, that he can have no interests which by any possibility will conflict with theirs, and that he is under obligation to have reference to their good in all his actions. The same with regard to the children. They should in all sincerity cordially reciprocate the paternal feeling. As they are all alike the objects of parental care, and hold an equal place in parental affection, it is but right they should extend to each other and to their parents, a similar amount of filial and fraternal regard. The due exercise of this principle would lead each member of the family to feel that upon himself, to a great extent, devolved the welfare of the whole, and would constrain the entire family to unite harmoniously, and cordially co-operate for the advantage of every individual member. The evil effects resulting from the want of such a principle of action are abundantly evident.

What more distressing spectacle can be witnessed than the alienation of feeling that sometimes exists in families? Quarrels between

the parents themselves. Insubordination on the part of the children to their parents, contention and strife among brothers and sisters, and a thousand untold recriminations, leading to indifference, if not to utter estrangement. All these are directly at war with the best interests, not only of the general body, but of every member of which it is constituted. These evils can in no sense be traced to the family organization. On the contrary, there can be no arrangement more admirably adapted to secure the reciprocation of good offices than that of the family constitution. It is here that the most tender ties exist. It is here that good feeling, if anywhere, should predominate. It is in the bosom of the family that the principles of the purest social morality should be exemplified. This, too, is the fountain-head from which flow forth all the streams of social activity. It is from this source that more extended communities derive their supplies, and men invariably carry with them into future life, and exemplify in their future conduct, the leading features of their domestic education. Hence it is, that we would gladly see the families of all lands brought under the legitimate influence of those principles that lie at the very basis of their organization. We would have the head identified with the members, and the members with the head and with each other. We would have one prevailing and all-absorbing motive as the centre of all their actions. We would have them to feel that they are one, whether in their individual or their organized capacity—one in their origin, one in their private and public relationships, one in all their ends and aims, one in their secular and religious pursuits, and one in their future destiny, both in this world and in the world to come. Such are the legitimate consequences naturally flowing from that reciprocity of moral obligation we now inculcate. It is, in the language of the poet, "the sublimest attribute of families, their very noonday majesty, to know themselves parts and proportions of one wondrous whole."

Next to the family, we find the Patriarchal form of civil society, and here, too, will our doctrine hold good. There is scarcely any duty necessarily devolving on a family, which may not be properly expected from the members of a tribe, living under their patriarchal head or chief. Here, it is true, there is not the same propinquity of relationship. The bond of consanguinity is not so close. The nearness of brotherhood is somewhat diminished, but the common basis of their unity remains the same. We but remove the landmark from the precincts of the household to the outskirts of the tribe, and we still include, though under a less circumscribed area, all the variations of a similar responsibility. There is still unity. There is still a common point, around which all their actions may harmonize, and toward which may be directed every individual effort. A member of the tribe suffers, and the sympathies of all should be directed to his relief. The rights of the community are invaded, and every member of it should feel that on him depended the effort for reparation.

We have said that in the tribe "the bond of consanguinity is not so close as in the family." We would here remark that blood

relationships are not the truest basis upon which to build our moral obligations. They do, or ought to sweeten the performance of duty, and endear to us the pains of self-denial, but in the multitudinous claims that press upon us from without, we are to recognize the source of obligation as originating (so far as mere worldly ties can be concerned in such a thing), rather from our *federal incorporation* with society at large, than from the more private ties of kindred and of family. The patriarchal form of civil society was, therefore, as favorable for the exemplification of the reciprocal principle, as was the family. We now come to notice its operation on a more extended scale than either of the above. In an early and primitive state of society, the above systems of government might do, but as mankind increased, and tribes became nations, spreading over vast continents and including numerous and highly varied dependencies, other and more efficient systems became requisite. We need not refer to all the varieties of social existence, that from time to time have figured on the page of history. We shall simply refer to civil society as it exists at the present day, under the influence of representative institutions, whether the government be monarchical or republican. In either and both cases, we will find our principle of universal application. A word or two on the nature of representation itself, may not be out of place before proceeding further. Representation consists, in the substitution of one individual in the room of others, and the transfer of all the rights and privileges affected by such delegation to that person. The very nature of such a transaction involves the complete identification of the parties concerned in it. In the eye of the law they become one for all the purposes contemplated by such an arrangement. The party assuming responsibility is entitled to the full confidence and unanimous support of his constituents, and on the contrary, they are entitled to expect from him the most earnest attention to their interests and the fullest reciprocation of their confidence, by discharging all his duties as if they were private transactions simply affecting himself.

This principle is one of great antiquity. It had its origin in heaven itself, and comes down to us sanctified by the glorious example of the blessed Trinity. It is conspicuously displayed in the covenant of Redemption entered into in eternity, having reference to the salvation of sinful man. In that covenant God the Father represents the other persons of the adorable Trinity, and God the Son represents the sinner. No sooner is man created, than we find it laid down as the regulating principle by which the destinies of the entire race should be determined. Adam was the representative head of his entire posterity, and so close was the federal relation that subsisted between them, that the consequences of his act became imputable to us all. His act was ours, and thus, as the old rhyme has it, "In Adam's fall we sinned all." We became as guilty as if we had, with our own hands, taken the forbidden fruit, and in our own persons committed the fell transgression. Thus introduced into human affairs, it (representation) has still, to the

present time, continued to be felt in every age, and in all countries. True, it has not maintained its pristine purity. It has been prostrated to the level of a debased and corrupted political expediency, but even under the most unfavorable circumstances, we find a lingering recognition of its intrinsic worth, and a powerful testimony as to its necessity in every department of moral and political economy. We saw it in the family ordinance. We found it also in the tribe; and at the present day we see it largely exemplified in the numerous political, religious, and benevolent associations of Europe and America. It is matter for joyous congratulation to every well-wisher of his species to find that this principle is every day becoming more and more a necessity to man, and that its influence is felt and extended, it is better understood, and more justly appreciated than in former times. It is no longer a matter of speculation among men, at least among Anglo-Saxons, whether representative institutions be adapted to the necessities of society. This has become a settled fact, never again to be called in question, and our only concern now, is to render its operation a real blessing to mankind.

Let us now apply the doctrine of responsibility we have enunciated to these representative associations, whether political, religious, or voluntary. First, Politically. We will not here enter into a discussion of the political creeds of modern times; our doctrine applies to all, whether they are Whigs or Tories, Radicals or Conservatives, Federalists or Antifederalists, Republican Whigs or Democrats, Loco-Focos, Anti-Renters, Abolitionists, or Know-Nothings, it embraces all within its grasp and binds all by the same chain of moral obligation. Our business is not with the sections into which national representation is divided, but with that representation as a whole. We enter not into the question as to whether property or men should be the commodity represented; though we certainly incline to set a higher value upon man than upon his possessions. We look at the nation as a unit, and only so, when every man is recognized as a part of it, and we look at the representatives of this unity in a similar aspect, when duly delegated to the exercise of such functions. While we are grateful to recognize the existence of this principle, it cannot be denied that even in its best developments at the present day, there exists a sad departure from the rules we have laid down. The grand evil to be apprehended and which is actually felt is, that large bodies of men act as if they were amenable to no authority. Feeling strong in their associated capacity, they fancy that responsibility becomes divided into as many sections as there are units in the body, so that every individual carries but a light part of the burden on his own shoulders. Hence it is that schemes are entered upon and decisions arrived at, of which no individual would like in his own person to assume the entire responsibility. A spirit of reckless adventure and extravagant speculation in companies, arises entirely from this feeling. How many of the mad enterprises of modern times would have been prevented, if the projectors had understood that they would be

held personally responsible for the results. But no! feeling that their association introduces an element through which they may escape the results of their own folly, they rush wildly on, till the whole fabrication comes tumbling down in a confused mass of irreparable disorder, and carries, in its ruin misery and destruction to all but the very persons who had been the originating cause of the whole. It is just too in proportion to the amount of liberty, civil and religious, that a nation enjoys, that we have to fear the operation of this evil. But how does it affect the nation at large through its representatives? If we were to judge of the morality of our legislators by their declarations at the time of their election, we should fancy them to be the most perfect models for the exhibition of public virtue. But no sooner are they firmly seated in the hall of legislation, than these promises are forgotten. Each man previously to his election was certain to sacrifice himself, when elected, if necessary, for the promotion of the public good. He was willing to become a martyr in the cause of his constituents. He, of all other men, was determined that corruption should cease, that peculation in the public funds should be detected, that economy in every branch of the administration should be secured, that internal improvements should be cared for, and that his own immediate neighborhood should, under his patronage, make rapid strides in social importance; and again, that the honor of his native land should be maintained, though at the expense of his life, his fortune, and all that was dear to him. But no sooner is he invested with the sought-for honors, no sooner does he find himself surrounded by his peers in the senate chamber, than his former protestations assume a different aspect. He may perhaps for a time endeavor to maintain the balance of consistency, but he is soon carried away by the tide of circumstances. He has some near and dear interests at stake, and the good-will of the cabinet is essential to the securing of these. He attaches himself to the parties most likely to promote his view, and he is hereafter to be calculated upon by the minister in a time of need. Some great question of state policy is agitated. It is a point on which the standing of the cabinet mainly depends. He feels that it is not what he could wish—it is opposed to his former professions, and its effects upon the nation at large are of a doubtful character. But he must not hesitate. He must be willing to sacrifice a point of private feeling for the sake of pledged interests, besides he finds his example will not be singular. He is likely to have a majority on his side; the amount of responsibility upon him will be trifling; his is but a single vote, that cannot affect the question much one way or another. His scruples yield. He consents to waive his private opinions for the present. Expediency for this time, must be his guiding star. His judgment is suspended. A supposed necessity subdues all hesitation, and he is carried away with the tide of circumstances. Thus it is that a want of personal responsibility in our public representatives breaks down every barrier of national and social virtue, opens wide the floodgates for interminable corruption, and brings in upon nations, and conse-

quently upon individuals, a widespread inundation of political vices and the natural social evils resulting from them. We would have every man in the national legislature feel that upon his own shoulders lies the weight of every public act to which he had given his sanction. We would have him feel that if evil ensue *he* is the cause of it, and that from *him* the nation has a right to exact a strict account of his stewardship.

But perhaps we should here pause and dwell a little upon the reasons why this should be the case, and the grounds upon which our opinions are formed. The great standard of all virtue, whether public or private, is the revealed word of God. The laws laid down in that blessed volume are those alone to which a final appeal may with safety be had. In the great day of retribution, when the judgment shall be set, that book shall be opened; and out of it will be proclaimed the sovereign mandates by which our conduct must be ruled and our position there, and there forever, fixed. Now we appeal to this audience, we appeal to every intelligent student of Scripture, whether there be two systems of jurisprudence contained in the Bible; whether there be two codes of morality, one adapted in the character of its stringency to public men, and another to private individuals. Are not all the requirements of that holy book regulated by one standard? Are not shades of virtue and gradations of obedience everywhere discarded, and one uniform system everywhere inculcated? Again, with regard to that system, it is further to be observed that it everywhere recognizes the reciprocity of obligation we are contending for. Witness the national chastisements inflicted upon Egypt for the transgressions of her kings. Witness, too, the judgments visited upon God's peculiar people, the Jews, for the sins of their representatives. Judgments which fell with crushing power upon every family in the land, and were felt by every individual as a personal chastisement. Witness women and helpless unoffending babes exposed to all the rigors of war, pestilence, and famine, for sins committed not by themselves personally, but by their representatives, in the persons of their husbands and their fathers. And think you that the principles of God's moral government of the world have altered? Think you that the unchangeable has changed? Think you that he requires less of us at the present day than he required from our predecessors in ancient times? By no means. The basis of our moral and social relationships are immutable, as God himself is immutable. They are as stringent now as they ever were. We had almost said more so; for the truth is, that just in proportion to the privileges we enjoy are to be measured the degrees of our responsibility. And certainly at this time we are not backward to boast of our superior advantages. But one may say, you would have the members of our legislature, our statesmen and politicians, to act as if they were a company of saints, a tribe of ecclesiastics. Precisely so. We know of no morality suitable to the Church that is not also adapted to the State. We know of no virtue that would adorn a Christian, that would not become a statesman. This brings us to notice

a widely spread and dangerous fallacy that seems to pervade many minds. They suppose that civil functionaries have a larger license of moral conduct than ecclesiastical. Conduct that in a clergyman would bring down the vehement indignation of the whole community will be thought pardonable in a civil magistrate. The latter may pursue a course of conduct utterly inconsistent with all the dictates of personal morality, and yet he is considered to be none the less qualified to discharge his public duties as an officer of government. This opinion we pronounce utterly at variance with every principle of moral rectitude, and the sooner we can correct this erroneous belief, the better. We hold civil government to be as much an ordinance of God as the Church of Christ, and we hold that the law of morals for civil functionaries is just as binding as that for ecclesiastical functionaries. There is nothing inconsistent with the character of a clergyman which is not inconsistent with the character of a magistrate; and we trust the time is coming quickly when immorality in the latter will meet with as prompt condemnation as in the former. This rule holds good not only in regard to civil authorities in the specific application of that term. It is equally applicable to military authorities, or any other legitimate representatives of the state. These considerations prepare us for the legitimate use and application of the reciprocal principle, both in civil and ecclesiastical matters. Were public men everywhere to feel that their public acts were intimately connected with their private character, that association with others in a common cause did not merge their individual obligations, but that they still stood out before the tribunal of a rectified public opinion as morally amenable in their own persons for all their public acts, we should soon find a marked improvement in every department of social morality. In the present strife of human opinions, when every possible and impossible hypothesis is greedily seized upon, surely it would be well for these modern reformers to turn back and take a glance at first principles, however antiquated, and we are fully persuaded they would in the end find that notwithstanding the attractions of novelty and other supposed advantages of recent discovery, still the "old is better." We have thus far spoken chiefly of that part of the reciprocal principle which has reference to public characters or associations of men for public purposes, and in treating this part of the question we have necessarily been obliged to speak of the converse of it. But we cannot altogether pass over the latter without a somewhat more extended remark. We have said that private individuals should act as if they represented the entire community of which they are members. We do not mean to assert that every man should fancy himself so important to the community that he alone is the person capable of representing it; nor do we hold that men should meddle unduly in public affairs. We simply hold that every man in the situation in which God has placed him should feel and act as if he knew that the character of the entire community depended on his conduct. We would have him act in all the relations of life, as if he felt that

the national honor were at stake, and that on his act might depend the fair name of the whole. Nelson briefly enunciated this principle when with his dying breath he proclaimed, "England expects every man to do his duty." He wished every man to feel that in his own person he was England, and to act as if the fate of England depended on his personal exertions. Long may this noble sentiment be recorded on the page of England's history, and as long may it have a response in the heart of every Briton. Would to God that every Englishman in India should feel that he was England. We should then not have to blush before the heathen, to recognize as Anglo-Saxons those whose conduct would disgrace even India itself. But with regard to the part that private individuals ought to take in public affairs, a remark may be considered necessary. Many there are who deem entire seclusion from public affairs the *summum bonum* of personal happiness. They think with much satisfaction that,

'Tis pleasant, through the loopholes of a safe retreat,
To peep at such a world ; to see the stir
Of the great Babel, and not feel the crowd ;
To hear the roar she sends through all her gates,
At a safe distance, where the dying sound
Falls, a soft murmur, on the uninjured ear.

Ensnconced in such a retreat, they fancy themselves safe from the evils that afflict other men, and imagine there is nothing more they ought to do. But we must not allow them thus to shrink from contact with public responsibility. Society is made up of individuals ; and if one man has a right to shrink from public duty, so has every man ; and if all were to do so, then what would become of all public concerns, whether civil or ecclesiastical. We have not, thus far, said much on church matters, and it may not be amiss to illustrate what we mean by a case in point connected with the Church. We are met, this evening, for the purpose of raising a fund for the enlargement of the Landour Church. Now suppose every person in the habit of attending divine service at that place were to act up to our principle, what would be the result ? Why every one of them would feel that on him depended the completion of that undertaking. Granting the enterprise to be a necessary one, they should feel that on every one of them devolved the responsibility of seeing it completed. They would then unite as one man in the common cause. They would stand by their pastor and aid him, to the best of their ability, in carrying it forward. But in affairs of this kind, men too often act upon the old adage, that "what is everybody's business is nobody's business ;" and consequently the entire burden falls upon a few, or on one. It was not thus with the Israelites when restored to Jerusalem after the Babylonish captivity. Under the leadership of Zerubbabel, and those acting with him, they went up as one man, and commenced the reconstruction of their city wall. "Every man wrought in his place." What we want is, that every man should work "in his place ;" go straight forward in the path of duty, and humbly

realize the fact, that he is a constituent member of society at large, that society has claims that cannot be disregarded, and that he must, in the proper time and manner, show that he is not recreant to his public as well as to his private responsibilities.

We have thus seen that our principle holds good in all the public and private relations of the Church and the State. These being the two great divinely-appointed ordinances for the regulation and administration of all human affairs, they necessarily include under them every other phase of voluntary association that may be instituted for meeting the ever-varying wants of society. In all such associations, the fact should never be lost sight of, that responsibility rests on individuals. Their private character cannot be merged into the mass, nor their personal obligations diminished by combination with the multitude. No man should, under any circumstances, give his assent to an act, as a member of a public body, which he is not prepared to defend in his own private person. But we will not longer dwell upon what we think must, by this time, be self-evident. We will briefly advert, in conclusion, to the consideration with which we set out, viz., the vast disparity of condition, intellectual, social, and moral, that continues to subsist among the various sections of the human family. Here, we hold, lies the grand reason for the exercise of the reciprocal principle. When we look around and behold the complete prostration of intellect, the total subjugation of moral feeling, the want or utter perversion of religious principle, that have combined to enslave the greater portion of mankind, and when we feel that the most degraded of our race can appropriately call us brethren, and look to us as the agents under God for their elevation to the rank of men, we surely cannot shut our eyes to the advantages of the standard of moral obligation we have endeavored to enforce. Away then with that misanthropy which would confine a man's exertions to the narrow limits of his own selfishness, and shut up the current of benevolence within the bounds of a frigid parsimony equally illiberal and debased. Away with the pride of caste, and that exclusiveness of social distinction, which would chill the natural warmth of human feeling and stifle the first outgoings of natural affection. Away with every imaginary impediment, every fanciful distinction, that would deny to any member of the human family the exercise of his inherent natural rights, and exclude him from the active sympathies of his fellow-men. The God of nature has erected no such barriers. He has given to all men common attributes of character, common feelings, common pursuits, and common destinies. May not the lowest in the scale of social existence proudly look up, and in all that respects their common manhood, justly claim from the highest the exhibition of brotherly sympathy? Yes! he may with truth, and without the semblance of unwarrantable presumption, say,

I too was born of woman.
 I too drew milk from human breasts.
 I think, articulate, I laugh, and weep,
 And exercise all functions of a man.

How then should I, and any man that lives,
 Be strangers to each other? Pierce my vein,
 Take of the crimson stream meand'ring there,
 And catechize it well; apply thy glass,
 Search it, and prove now if it be not blood
 Congenial with thine own, and if it be,
 What edge of subtlety canst thou suppose
 Keen enough, wise and skilful as thou art,
 To cut the link of Brotherhood, by which
 One common Maker bound me to the kind?

Our anxiety is not to disturb existing institutions, but to revive within them the operation of a principle, long lost sight of and still sadly overlooked, a principle which we find in the very constitution of our human nature, applicable to every relation in which man can be placed, and calculated to promote the highest ends of all moral and political economy,—the greatest good of the greatest number. If this principle be what we contend it is, then let us see to it that it receive the attention it deserves. Let us never shrink from the performance of the duties we owe to society at large as well as to ourselves, and let us ever remember, that in our own persons we are responsible to God, our own consciences, and to society, for all our public actions; and let our private conduct reflect the exact counterpart of a similar morality.

AN ORIGINAL HYMN.

(Read the 110th Psalm.)

THY day of power has come!
 This holy morn divine!
 And Zion's hills, renewed in youth,
 With dews of beauty shine!

Now be the promised grace
 In glory shed abroad;
 And all Thy willing people haste
 To do the will of God!

The Father wills that Thou,
 Exalted at His side,
 Our only Prophet, Priest, and King,
 Forever shalt abide.

That all who love Thy name,
 One Brotherhood shall be;
 Kept by the standard of Thy Word,
 From all divisions free:—

That all Thy foes shall bow
 Submissive at Thy feet:
 And heaven and earth, with one accord,
 Thy perfect empire greet!

Let Jews and Gentiles cry—
 Amen! God's will be done!
 Jesus! who died upon the Cross,
 We hail Thee on thy throne!

A VISIT TO DELHI.

BY REV. JOHN S. WOODSIDE.

(Continued from page 177.)

DEHRA, February 19, 1858.

IN my last I left off with a notice of my visit to the celebrated Jain temples in Delhi. I now resume the narrative. Leaving these temples, the next object of interest is the Kotwáli, or chief police station in the city. Here a number of Europeans had been imprisoned, and slaughtered after the outbreak in May, last year. Their bodies were exposed for some days in this, the most public part of the city. In front of the Kotwáli are erected two gallowses, on which every morning, during the time of my visit, some of the rebels were hanged. On one morning I counted thirteen hanging as I passed. One of them particularly attracted my attention. He was a short, ill-shaped, but most powerful man; his countenance was murderous in the extreme, and his skin as black as a pure negro. He was known to have been the principal agent in murdering a Mr. Beresford, his wife, and two daughters. I was accompanied by one of the magistrates of the city, during one of my visits to this place. The head officer was very polite, and allowed us access to the rooms where the prisoners were kept. In one small apartment we found forty princes, members of the Salatin, or royal family. They seemed a crowd of poor imbeciles. They had spent the previous part of their lives in idleness and debauchery, within the precincts of the palace. They had, doubtless, taken part in the rebellion and its attendant atrocities, and were now to expiate their crime upon the gallows. Other apartments were filled by men of less note, few of whom would escape capital punishment.

It is astonishing how little interest is excited in this country by such exhibitions as were witnessed in Delhi every morning while I was there. A dozen culprits would be hanged, and perhaps not a dozen spectators present to witness their execution, though this took place in the most public thoroughfare in the city. It may be, the natives were afraid to appear to show any sympathy with the condemned; but no one seemed to care, in the slightest degree, what was being enacted. Such apathy, to a European, is unaccountable. I may here add, that to this day the gallows is at work almost daily in Delhi, and we hear of numerous executions by almost every mail.

Leaving the Kotwáli, the next object of interest is the Bank. This is a large building, in a beautiful inclosure, surrounded with a high wall. Here the Beresford family, together with the Baptist missionary (Mr. Mackay), and some others were murdered. Here, too, was some of the hardest fighting after the English got into the city. The building is now a ruin. Piles of sand-bags still lay in the positions in which they had been placed, to protect the European soldiers during the fight. I believe this point was con-

tended for by the enemy for three days with extreme obstinacy, and nowhere is there stronger evidence of the deadly nature of the struggle, than is manifest in the demolished state of that once beautiful structure. Close to the Bank stands another large building, surrounded by a formidable wall. Here was collected the entire plunder of the city. This property was under the charge of prize-agents, who were engaged daily selling it by public auction. The sale had commenced more than a month before my visit, and is still going on. I have never witnessed anything that struck me more than the scene here presented. The entire inclosure was one heap of most valuable property, of all sorts and descriptions. Near the entrance stood carriages, buggies, palanquins, and conveyances of all kinds, with the lining generally torn out, the cushions rifled of their springs, and much of the iron-work taken away. Beyond these lay an interminable heap of brass and copper vessels, such as are used by every native household in India. These had been purchased by a wealthy native merchant, at so much per ton. He had several carts engaged in hauling them away, but though his people had been at work for several days before my arrival, and continued busy while I remained, they seemed to make very slow progress in diminishing the heap. The entire property of the city was collected here, for every house was rifled, and every article of value confiscated. The proceeds of these sales will be divided amongst the soldiers of the Delhi army, as "prize-money."

Next comes the "Magazine." This is a large, oblong square, surrounded by a high wall. It stands within the city walls, on the road leading from the Cashmere gate to the Palace. Here was concentrated the largest arsenal in North India. When the mutineers got possession of Delhi, they found here ready for their use upwards of two hundred guns of all calibres, with exhaustless stores of ammunition. After a four months' siege, I saw immense piles of shot and shell that had never been touched. The infatuation that led the government to keep such an arsenal in such a position, is absolutely unaccountable. To keep ready such stores of the "material" of war in the midst of the most fanatical city in India; to keep this Magazine in the possession of native troops, with not a single European soldier within forty miles, seems to any one now looking at the matter, the most consummate folly. It seems as if the government of India had been judicially blinded. They were not permitted to see their errors till the terrible calamity of this rebellion declared, in tones of thunder, the folly of all their arrangements.

On the day of the mutiny at Delhi, the Magazine was the scene of one of the bravest exhibitions of English courage witnessed since the war began. Nine brave Europeans determined to defend their trust to the last extremity, and, like Samson, to "die with the Philistines," if need be. For five hours did these noble men contend against thousands of a fanatical mob, sweeping them from the wall by successive discharges of grape, till, being nearly all wounded, and their available ammunition failing, they blew up the vast store of

powder collected in the vaults, and in this last act destroyed hundreds of the enemy. Only two of these nine heroes now survive, both of whom are severely wounded. Acts like these show the indomitable character of the Anglo-Saxon, and prove his vast superiority to the Asiatic, in that feeling of self-reliance and personal courage which invariably prove successful. I walked over the part where the explosion occurred, and was astonished at the completeness of the destruction that was made. A European regiment was quartered in the remaining buildings, for the protection of the vast stores still accumulated here.

Close to the Magazine stands the College. Here several Europeans had been killed. The building was greatly injured by the fighting that occurred after the English entered the city. On the other side of the Magazine is the old Burial-ground, thickly studded with tombs. These had suffered extensive demolition at the hands of the ruthless barbarians, who for a time were let loose within these walls. It was generally supposed by Europeans that native superstition would be a guarantee against their disturbing the repose of the tomb; but here they were sadly mistaken. In many places graves have been opened, and the bodies taken out and scattered to the winds. Even before this mutiny, I recollect seeing tombs defaced in the old Burial-ground at Sahāranpūr, for the sake of the stones. It is very saddening to the spirit to witness the effects of such Gothic violence. Proceeding from the Magazine towards the Cashmere gate, we reach an open space, on one side of which stands the Church, and on the opposite side a Mohammedan mosque. These were erected by a man named Joe Skinner, who was, in his day, a noted character in this part of India. In imitation of a native princess, who built a Roman Catholic cathedral, a Protestant Church, a Mohammedan mosque, and a Hindoo temple, in order that she might have favor with all, and by means of some of these systems get into heaven, Joe Skinner thought he would propitiate both the Christian and the Mohammedan creeds by raising a building in honor of each. True to this instinct, he remained all his life as much a Mohammedan as a Christian, but after his death, his children contrived to have his body interred in the interior of the church!

The position of this building is immediately in the rear of the Cashmere bastion; hence, during the bombardment it suffered severely. One side is very much battered, and some of the pillars that supported the portico have been thrown down. The dome, which is surmounted by a cross and ball, still stands, but the cross and ball are perforated like a cullender with musket-balls, the mutineers having evidently amused themselves firing at them. The church was occupied as a hospital during the time of my visit, and the Sabbath services were conducted in one of the rooms of the palace.

A short distance from the church is the "Main Guard." This is an irregular inclosure, within the Cashmere gate, with rooms constructed all around for the accommodation of soldiers when on

duty at this gate. This was of all other parts of the defences of Delhi to me the most interesting. It was here the assault took place. The main breach in the city wall was just to the lower side of the Main Guard, and here I could fancy I saw the deadly strife, as the forlorn hope breasted the ascent in the face of overwhelming numbers. Here were performed the deeds of valor that have since excited the admiration of the world; and here alone could one be convinced of the dangers that threatened the attacking force, and the extent of the difficulties they had to encounter. It was a sight of these that led General Wilson to wonder at his own success, and to give the praise to God for having given him the victory. It is said that when he afterwards looked at the nature of the defences, he declared that "had he known their character beforehand, he never would have attempted to take Delhi with the force at his disposal, and that it was a signal interposition of Providence that enabled him to succeed." Around the Main Guard occurred the bloody slaughter of European officers on the 11th of May, and here again on the 14th of September was the carnage terrible. The bastion and all the buildings around the Cashmere gate were in complete ruins. I shall not trouble you further by going over in detail all the places yet remaining to be noticed, and all of which were possessed of no ordinary interest to me. I shall now return to the Palace, and conclude with a short notice of some parts of it and its inmates. I have before stated that what is called the Palace resembles a small town—the centre being reserved for the Palace proper, or the buildings occupied by the king's household.

There are three principal courts within this space. One was occupied by the artillery recaptured by the English from the mutineers. In the centre of this court stands a Pipal tree, and beneath it is a small tank, around which about fifty Europeans, chiefly ladies and children, were brutally butchered on the 16th of May. Passing through this court, we enter that in which stands the "Dwan-i-Am," or common hall of audience. This building was occupied by "the 60th Rifles," a European regiment, and I did not enter it.

The farther court contains the "Dewan-i-Khass," which is the grand hall of audience. It was here that the peacock throne formerly stood, and here stands still the crystal throne. This is a large slab of crystal, about four feet long, three feet broad, and fifteen inches deep. At present it presents a damaged appearance. This is said to be in consequence of the Mahrattas having at one time kindled a fire on it, which produced several unseemly cracks in the solid mass. The building is of marble, inlaid with precious stones, and must have cost an incredible sum of money in its erection. It is open on all sides, the roof being supported on pillars. The ceiling is elegantly painted, and on the wall over the pillars and beneath the cornice, is a Persian inscription, the meaning of which is, "If there be heaven upon earth, it is this, it is this, it is this." One could not but contrast its present appearance with what it must have been when the Mogul Emperors held their levees here in the days of their highest splendor. There is nothing striking

either internal or external in the general appearance of this far-famed structure. To me it appeared, at a distance, a dirty, mean-looking structure, and it was only when I examined the mosaic work on the pillars within, and considered the time and expense that must have been spent in the execution of the whole, that I could appreciate the notice that it has hitherto excited. When I was there it was occupied in part by the military commission for the trial of rebels, partly by some of the government officers, and some visitors like myself had their beds and baggage in certain quarters. To the north of the Dewan-i-Khass, is the King's garden, a place that had been very much neglected; and within the garden inclosure stands the Moti Musjid, or private mosque of the King. This is a marble building, beautifully carved and painted, and altogether seemed to me the most elaborate and best-finished piece of architecture in the city. To the south of the throne-room are the female apartments. I did not see much of these, as they were occupied by the families of the principal officers, civil and military, then stationed at Delhi. These chief apartments look out upon the River Jumna to the east, and command a magnificent view of not only the river, but all the country for many miles beyond. On the whole, I must say I was rather disappointed with the Palace. It seemed a miserable wreck of former greatness, and any feeling of interest that might have been excited by the change that had occurred, was prevented by the knowledge that the last deeds of the Great Mogul were deeds of treachery and blood.

I visited the Dewan-i-Khass on one occasion to see the Nawab of Jujhur, who was then under trial before a military commission. The proceedings were conducted with the greatest decorum, in strict military style. The court consisted of five officers of distinction, one of whom I have known for more than seven years. He is a distinguished Christian, of unswerving rectitude and honor, and I felt that the presence of one such man in the court was the surest guarantee that justice would be done. The other officers were also, no doubt, equally honorable, and perhaps as conscientious, but I was not acquainted with any of them. The Nawab was a middle-aged man, corpulent, and with a sinister and disingenuous look. He was standing most of the time I sat; and his eye kept moving from one to the other of his Judges with unceasing restlessness. He had proved a consummate traitor to the government, and a few days after I left Delhi, he was hanged. My sympathy was excited by the presence of his two sons, interesting boys of about nine and twelve years of age. They stood in the rear, guarded by a European sentry, and seemed conscious of the dangerous position in which their father was placed. All the estates of the Nawab have been confiscated, but, doubtless, provision of some kind will be made for these boys.

On the morning before I left Delhi, I had an interview with the ex-king. In order to procure admittance into the quarters where he was imprisoned, I had, in company with a medical friend, applied to the Commissioner on the previous day, and, without difficulty,

obtained a written order to the officer in charge. Accordingly, at the appointed hour, we proceeded to the place, and were at once introduced. The house in which we found him was a small upper-storied building, in the street leading to the Delhi gate of the Palace. The lower story had no connection with the upper, but had been used as shops. The room in which we found his majesty was about sixteen feet wide, by twenty-five or thirty in length. I could not observe the dimensions precisely, as the greater part was cut off by a screen, which concealed *forty* of the royal ladies, who were close prisoners in the same apartment.

The part allotted to the King was not more than six-feet by sixteen. He was not, however, always confined to this space, as there was a little room adjoining, in which he slept. When we entered, we found him seated on a cushion, in one corner, smoking the *húgah*, with a little fire of charcoal in front of him to keep him warm. (You must remember that a December morning, even in Delhi, renders the neighborhood of a fire not disagreeable.) I could scarcely believe, when I saw him, that I was in the presence of the *Great Mogul!* He is a small man, considerably stooped, of a pleasing countenance, showing that when younger he must have been handsome. His color is fair, compared to that of the common Hindustani; his nose decidedly Roman, and his old gray beard sparse and uncared for. He wore a cotton quilt around his shoulders, and a common white turban on his head. He is said to be over eighty-five years of age, and, consequently, his old body is shrivelled up into half its former dimensions. He held up his arm to show us that he was fast withering away, and seemed to care little what now became of him. I entered into conversation with him, regarding his present condition in the sight of God, and his future prospects. I could not resist the desire to tell him and the ladies (who heard all that was said, though shut off by the screen) of the way of salvation, through a crucified Redeemer. I referred to the atrocities that had been committed in Delhi with his sanction and in his name; and told him that though he might escape punishment from man, there was a tribunal coming, where king and subject were on a level, and where injustice could not be done. I then told him of the love of God to sinners, however vile and polluted; and pointed out how that love was manifested in the gift of the Saviour; and urged him to believe in Christ, assuring him, that if he did so, he would attain a kingdom, a throne, and a crown, infinitely superior to all he had lost.

During this discourse, he frequently assented to what I said, saying, "Barhagg," "barhagg;" *True, true.* At one point in the discourse, where I was speaking of the future judgment, the Queen, Zinat Mahal (or treasure of the palace), interrupted me with the question, "What shall be done to those that are innocent?" She had been listening attentively to all I said, close to my side, though I could not see her. Her question gave me an opportunity of showing that *none* were innocent in the sight of God, but that every son and daughter of Adam was guilty, and worthy of eternal death.

She expressed herself highly pleased with all I said, and begged that I would call again to speak with her. I told her that was impossible, that I was a traveller, and perhaps should never again meet her till we met at the bar of God, where I should see her, not, as then, under a screen, but face to face, and where she would remember that all I said was true. While I spoke, the King's two sons were also present, the one about sixteen years of age, and the other about twelve. The wretched old man would, under other circumstances, have excited sympathy, but I could not but feel that his present degradation was but the just and legitimate consequence of his deeds. To show you how little he really felt that degradation, it is only necessary to mention that his conversation is usually most frivolous, and one request he made of the officer in charge, was that he would procure him a *cat* to keep him in company.

A European sentry with charged bayonet stood day and night on each side of him, and a strong European and Ghoorka guard were stationed outside the principal entrance. His trial is now progressing, and the disclosures there made, show the active part he took in the rebellion, and the massacre of the Europeans. His life, however, has been guaranteed, and the heaviest punishment likely to be inflicted, will be transportation or imprisonment for the few remaining months of his worthless life. I myself, saw enough of proof when at Delhi to warrant his execution, but at the same time I could not but feel after my interview with him, that he may simply have been a tool in the hands of his ambitious wife and sons, and that therefore, after all, the sparing of his life might not be so culpable an act. In this hoary old sinner dies the last vestige of the Mogul dynasty; a power that for centuries held the key of Asia, and before which princes and potentates have trembled; before which the English, too, first appeared as humble suppliants, and from which they were content to receive permission to exist on the soil of India. Thus it ever has been in the history of the world. God puts down one, and sets another up. The house of Timur has fulfilled some purpose in the Divine mind, and now that this work is done they are rejected, and the kingdom and the power have been given into other, and I trust, better hands. One could not witness the spectacle that Delhi now presents, without deriving from it a wholesome lesson regarding the transitory character of all human greatness.

But I must not forget to add a word or two regarding another part of my business in Delhi. Soon after my arrival I called on the Commissioner, and laid before him the views of our Mission regarding the duty of the government to the children of those who had been killed in the war. He entered warmly into our views, and expressed his willingness to co-operate in carrying them out, stating that he would immediately issue orders to his district officers to bring in all the destitute orphans they might find, "who had no friends to support them." I suggested that this qualification might to a great extent, nullify the entire scheme, inasmuch as the Mohammedans around would never allow us to get a single child on

these terms. They invariably express their willingness to support any child likely to fall into our hands, and set up some claim of relationship to support their offers. I said I thought all whose parents were dead should be taken under the guardianship of government, but this he would not assent to. Orders were, however, issued, and in a short time four interesting little children, one boy and three girls, were procured, who are now in our orphan schools. I have no doubt but that hundreds might at the present time be found, if the civil authorities were really interested in the matter; but as it is, I trust a large number will yet be collected.

There are many other things I should like to tell you of about Delhi, but I am sure you will be tired before you get over what I have already written. I left it, feeling that I had been well repaid for my trouble in going to it. It is said that the government of India have issued orders for its complete destruction; but whether this be true, I think is doubtful. I believe the fortifications are all to be destroyed, and perhaps considerable changes made in the internal arrangements of the place; but I fancy Delhi will still continue a city, though shorn of much of its former greatness. The chief reason adduced for its destruction is that it would be a lasting monument of the vengeance of the government against a people guilty of the atrocities here committed. I am not sure but something of the kind would be valuable at the present crisis. It is only acts of stern justice, of this character, that the Asiatic mind can appreciate. Milder measures are invariably attributed to fear. In the present condition of India we can see good reason for the existence of some parts of the Mosaic code, which we are nowadays disposed to consider harsh and unfeeling. The more that ancient code of laws "given by Moses" is examined, the more do we find reason to admire their wisdom, and I am fully of the opinion that statesmen could, at the present day, cull some sound principles of legislation from them, even in the nineteenth century.

On my way home from Delhi I came by Meerut, and there witnessed the effects of the mutiny in its first fervor. The single night of the 10th of May left one part of this extensive station a mass of charred ruins, though that station had a force of about twenty-five hundred Europeans for its protection—cavalry, infantry, and artillery. I was accompanied to Dehra by a young officer who was my host at Delhi. He had been in *twenty-eight* battles, including the assault on Kishengunge, and never received a wound. Once he was hit on the cheek by a spent musket-ball, but it did not even ruffle the skin. He is a young man of much promise, and I hope God has spared him for good service as a true Christian soldier.

Ever yours,

J. S. WOODSIDE.

THE CONVERSION OF AUGUST MEYER.

It is but eighteen months since I have become acquainted with Mr. Meyer. When I called on him in his place of business, at which time a state of careless indifference marked his replies to me, the Bible was then considered not as the Book of books, but in the light of German rationalism; and, therefore, the case was almost, according to all human probability, a hopeless one; with man it is impossible, but not so with God. The brother had no Bible; and, as it is my usual habit to place the Word of Life in the hands of the Israelites, I asked him if he would be willing to accept a German Bible, I would bring him one; to this both he himself and his wife consented; I did so, and, thanks be to God, the blessing of Him who has promised to be with his servants, has been thus far faithfully fulfilled. And though eighteen months had elapsed, apparently without any result, within the last few weeks the Spirit of God had been preparing our brother to take this step, openly and boldly to make a public profession, and to stand up as a witness for Jesus; and I do so much more rejoice in this act, inasmuch as it was the effect of conviction by the operations of the Holy Spirit, and voluntarily on his part, scarcely without any effort on my part. His desire is to have his soul secured in the redemption that is in his Saviour, and to honor the Lord Jesus.

And I am not to omit here to state, that this brother was, when a child, sent to a Christian school in Germany, and, according to his own statement, the dear Saviour had been early in his thoughts; though for many years, until a short time since, these recollections of early impressions might also be considered of this earnest step Mr. Meyer has just taken. He was publicly baptized by the Rev. T. W. J. Wylie, on the afternoon of Thursday, April 22d, the day of humiliation, of fasting and prayer, preparatory to the communion service, at which table of our blessed Lord, this son of Abraham testified his love and attachment to his Saviour and Mediator. And, as far as this brother is known to me, I am happy to state that since he has come forward, he is rejoicing in the Lord, and has a hopeful anticipation to live and die in the Lord, and to participate of the eternal joys and felicity in heaven after death. And as he has led the way, there is hope, as far as we have ascertained, that his wife is expected to follow his example, and do likewise. And it is peculiarly encouraging to state, that there are many Jews at this time, earnestly inquiring after Christ and his doctrines; scarcely a day passes away without a number of Jews calling at my residence for the purpose of having the Scriptures explained to them as to Jesus Christ and his salvation. And the demand of the Scriptures among them is also increasing. Besides, all bitterness and harshness have vanished away; so that we must hope and pray that the time may be at hand, when all Israel is to be saved with the fulness of the Gentiles.

The number of Holy Scriptures distributed during April, is 23 copies; tracts, 416 pages; books, 4. Respectfully submitted,
S. BONHOMME.

PHILADELPHIA, April 30th, 1858.

LETTER FROM REV. J. R. CAMPBELL, D.D.

MISSION HOUSE, SAHARANPUR, February 8, 1858.

MY DEAR BROTHER STEWART,—

Three weeks ago I had the very great pleasure of receiving your long and most interesting letter, dated Philadelphia, Oct. 29th last, and also the letter written by you on behalf of the Pittsburg Presbytery to this Presbytery. Both these communications, so full of Christian sentiments and brotherly love, are real *Philadelphia* letters. On reading them my inmost soul responded, 'Ἡφιλαδέλφια μενέτω; and also Psalm 133:1, וְמֵהֲנָעִים שְׁבֵת אַחִים נִסְיָחַר, שִׁיר הַמַּעֲלוֹת לְדָוִד הַנָּה מֵהַטּוֹב.

I had almost, by your long silence, been tempted to believe you had forgotten me, but now I see your heart is still in the right place, and that this imminent danger, in which we have been placed lately, has drawn out deep affection for your brethren in India, which only *appeared* to lie dormant for so many long years. Well, if our sufferings among the heathen will only produce the same effect in the hearts of all our Christian friends in the United States, and thus draw forth the fervent supplication for us and the poor blind heathen among whom we labor, this sad and disastrous rebellion will not have occurred in vain, but "out of the eater will come forth honey" to strengthen the hearts of Christ's missionary servants in this idolatrous land. These letters, dear brother, have done us much good. They have been read by all our brethren. If every Presbytery would occasionally send us such, what a stimulus they would be to us in our arduous work, and how closely it would draw the bonds around us of Christian love. We would all feel more distinctly that we live in the hearts of our brethren, and that we are remembered in their prayers and Church courts, and that their missions to the heathen are things in which they take a deep and abiding interest. Our good Brother Herron, who was brought up within the bounds of your Presbytery, and for many years a member of it, has, as the most fit person, been appointed to write to your Presbytery, and acknowledge their fraternal and deeply interesting epistle; and we fondly hope that this correspondence will not stop here, but, from year to year, be productive of mutual interest and edification.

As you will have learned all the leading particulars about this dreadful mutiny in India from the public papers, and as you will also have heard through letters from myself and others, of the massacre of all our dear brethren and their families at Futteghur, and the destruction of all the stations in that mission, as well as the Lodianna station in our own mission, farther to the northwest, it is not now necessary to refer to these trying details. Our dear friends and many others have been honored to lay down their lives

as martyrs for Jesus, and the testimony which they held before the ruthless Mohammedans and idolaters of this land, and as "the blood of the martyrs" in all ages has been the seed of the Church, we may hope that now the Gospel will spread and take root in this land, moistened by the blood of God's saints, as it never did before. In several instances, too, our native Christians have shown that they possessed the true spirit of martyrdom. One is known to have allowed the rebels to blow him away from the mouth of a cannon, rather than deny Christ his Saviour. These things will show the blinded heathen even that there is a *reality* in Christianity, and that our native Christians do not, as they suppose, profess the Gospel to obtain their bread, or to gain the friendship of the masters of the country. I am thankful to tell you that we have every reason to believe the worst of this awful and extensive rebellion is over. The English, in different quarters, are daily making progress in subduing it. Large portions of the country that had been in the hands of the rebels, have been recovered, and in such places order has been re-established, and the revenue is being collected. The electric telegraph has again been put in order from Calcutta to Peshawur on the distant frontier of the Northwest. The mail also runs in that direction without interruption. An immense army of some 80,000 English soldiers, have either arrived or are close to our shores, and the wretched rebels and murderers have lost all courage. The famous Commander-in-Chief, Sir Colin Campbell, is now hemming them up in the territory of Oude, in order to make an end of them, and awful will be the destruction of that rebel crew, a few weeks hence. Already many, many thousands of them have been cut off, and justice to cold-hearted murderers must now have its course. This is the only way of suppressing this rebellion, and of preventing the sacrifice of life in future. Mercy now, at the expense of justice, would, in the minds of Asiatics, be construed into an evidence of weakness and timidity. Their hopes of driving the English out of the country in future are now all blasted. If, under former favorable circumstances, they failed in accomplishing their object, there is now not much hope for them. Poor miserable people, bad as the Company's government in some respects has been, it is infinitely the best they ever had.

But now, as it is perfectly plain to the eyes of English Christians, that God has sent these heavy calamities upon us as a punishment for the share the government took in upholding and patronizing idolatry, we are likely to have immense reforms, indeed a *new* government, and placed entirely under the crown of England; we believe that all things will be made to turn out greatly to the furtherance of the Gospel. Societies are being formed in England for sending out many more missionaries to India, as it is believed England can never hold India without introducing into society more of the Christian element. This, Government cannot do directly, but missionaries, with God's blessing, can, and Government will now give them more countenance, and remove more stumbling-blocks out of our way. This is all we want. Let the Gospel itself cope with idolatry, without the civil arm, and we have no fear of the results.

All we want is *fair play* on this great theatre of missions, and soon Christ's kingdom will rise, and Satan's fall. And will not the whole American Church help too in this great undertaking? I have no doubt of it; and our little branch of Zion, among the smallest of the tribes of Israel, will not be the last in assuming her *full* share of work. True, she has but few ministers to spare, but He who has "received gifts for men," and who gave the great and all-important command to evangelize all nations, will not fail to raise up men to go forth on this errand, if we pray him earnestly to send forth more laborers into the harvest, and use the means for the accomplishment of this end. They cannot go unless they be sent, and the Church cannot send them until they are *well* qualified. O, how I rejoice, my dear brother, to know that your heart, and the hearts of many, are set upon raising up, what is now so imperatively wanted, a large number of devoted, pious, and talented ministers. If you persevere in this effort, I am sure God will bless your labors. Throw the mantle of God's prophets on the shoulders of some godly Elishas that may be following the plough, for they will make the best of ministers and missionaries. Many are only waiting for some minister or their own pastors to give them the hint, and this they would consider as God's message and intimation to them to give up the world for the service of the Saviour. Let them not think for a moment how they are to be supported. If there be a willing mind, it will be accepted, and God will raise up friends, and provide the means of education and of livelihood. What more does the servant of God want? Souls will be his hire, and his crown of rejoicing through an endless eternity. I should indeed like to hear of that dear old house, to which I often travelled through the snow and rain, in the darkness of the night, to receive instruction from the venerable lips now cold in the dust, turned into *Wylie Hall*, and filled with twenty-five or thirty students, under the instruction of Professor Wylie, the worthy son of his eminent father. Then we might hope to have men for home and abroad, and to stand forth before the world as a Church determined to spread out not only through the immense States of the Union, but through the heathen world and to the ends of the earth. O how my heart glows at the thought of this being effected. Go on, dear brother, in this good work, and the Lord bless your labors abundantly! I shall ever take the deepest interest in it.

Everything appears quiet around us now, yet the enemy, in great numbers, is not far from us. All our property at these three stations has been preserved by a remarkable providence, and all our labors are going forward as before. Schools are filling up rapidly, and the Gospel is preached daily at three places in the city. The people gather in large crowds, and listen attentively, and seem more humble and respectful than before. Four persons are deeply anxious, and wishing to join the Church. So we are far from being discouraged from all that has taken place around us. We trust great blessings are in store for us. Continue to aid us with your prayers. As ever, dear Brother Stewart, I remain yours, most sincerely,

REV. A. M. STEWART.

J. R. CAMPBELL.

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